18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

them from retaliation on the Sei'ar, the traditional enemies of most of the Hadhramaut.

The men of the Manahil, Mahra, and those distant sections of the Kathiri who live up amongst the Mahra on the confines of the desert, take their mothers' names and not their fathers. Ordinarily of course Arabs call themselves Hassan bin Muhammad for example, but these people say Hassan bin Maryam. The Manahil and the Hamumi and some of the other tribes are almost exclusively monogamous and the women, who in some parts are not veiled, are extraordinarily free. A man proposes marriage to the woman direct, and her father will say it is not his concern. Bride price is very high, but the bride brings a lot of stock with her.

I have not journeyed far down the Wadi Maseila on the ground during the last tour, though I had been invited to attend the pilgrimage to the tomb of the Prophet Hud. However as I had not the time to go Seiyid Bubekr took me on the first aerial pilgrimage, as he called it, and the beautiful tomb in its picturesque surroundings crowded with a record pilgrimage presented a great contrast to the last time my wife and I had seen it, out of season when we were travelling down the wadi to Seihut. I noticed on this occasion the ruins of an ancient town on the very edge of the *jol* above 'Einat, and I think these are about the only ruins there are in such a situation in the Hadhramaut.

There is perhaps no need to say more of the big towns of the wadi, Tarim, Seiyun, and Shibam, or of the fertile lands between them now happily all at peace. The famous trench system of Al Ghurfa is now disused and the town is open to traffic, so that cars no longer have to skirt perilously round its walls. The whole place has been green with crops, a record millet crop last year and a record barley crop which was being harvested when I left in April.

Seiyun has changed in some ways, for like Tarim it has a new landing-ground used not only by the Royal Air Force but by civil machines, and in the town itself I have an office—for I am also Resident Adviser to the Kathiri Sultan—and there is a newly uniformed body called the Kathiri Armed Constabulary recruited mainly from the Sultan's slaves. I think it is generally known now that these so-called slaves are in fact much more independent than many free men, but it may not be so well known that with the full agreement and co-operation of the Sultans steps have been taken to grant freedom to any slave who desires it. The camel park has been moved from beneath the palace and there preparations are being made to lay out a small garden surrounded by the arcade in which are the police station, the post office, and a small dispensary.

Seiyid Bubekr's house which was being built when we first visited Seiyun three years ago is now finished. Its architecture is, I think I may say, not approved of by Miss Stark, as she no doubt will tell you, but it is a remarkably comfortable house, and when the family is living there a very happy house to stay in; but for some months Seiyid Bubekr's family has preferred to live in another big house of the old-fashioned kind in the town. Living in the empty Dar es Salaam, as it is called, gave me so much the feeling that my wife and I once had when we spent a day or two as the only guests in an enormous hotel in Belgium out of season that I prefer to live in the other house with Seiyid Bubekr. Many are the people who have enjoyed his kindly

20: Serjeant U-4 (no date) 1950 MM2 Hadhramaut MM2

When there is a fire the people in the streets should cut « Wa-'n-nâr wa-'n-nâr », or, if there has been an accident when some one has fallen into a well, « Wa-'l-bir ». At this all of the males of the quarter come running out at a trot, leaving their occupations. If it is a fire they take tanaks (tins) and fill them at the mosque cistern (djâbiyah). Only the Masâkîn perform these duties of course, not the saiyids or mašâ'ih. Apart from the occasions cited in a previous article[8] another time when the quarter turns out is when a clay-bank (djurf) of a water-channel or water-course has fallen on top of some person or persons. The latter are dug out by the quarter.

Each quarter has a tanṣûrah (pl. tanâṣîr), a kind of rallying-song or theme special to each quarter, and doubtless each with its special tune. These tanṣûrahs are used on all sorts of occasions, festal or otherwise, and probably, indeed, whenever a body of men from the quarter assemble together. The tanṣûrah may be compared in some respects with the tribal ṣarḥah and 'arwah[9] examples of which are given by Landberg. The following are examples of some of the themes used by the principal quarters of Tarîm.

1. Ahl al-Sûḳ

a. Metre : Wâfir type, ‖—|———∪|———∪

لَنَا ٱلزَّايِدْ وَفِينَا ٱلزَّايِدْ

Metre : Radjaz type, ‖—|—∪——|—∪—∪

وَشَيْخَنَا ٱلْمِحْضَار مَعْنَا

« We have the most, and amongst us lies the most.
And our Šaiḫ al-Miḥḍâr is with us. »

As the metre of these two pieces differs I assume they are independent of each other though given me as a single tanṣûrah. The sense is that the Ahl al-Sûḳ is greater in numbers than any other quarter, it being the largest of all. Al-Miḥḍâr is the celebrated Tarîmî saint.

[8] *The Cemeteries of Tarîm*, *op. cit.*
[9] C. de Landberg, *Arabica IV* (Leiden, 1897), pp. 18, 20, etc.